

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 2.

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REPLY TO "POLEMIKOS."

In commencing our reply to POLEMIKOS, we should do injustice to our feelings, were we to omit the acknowledgement of his candour, and the purity of his style. And we hope that the pen of so able and ingenuous a writer will not be laid aside, nor permitted to slumber, while the cause of truth requires the candid interrogatives of so enlightened a mind. For we are persuaded, from the ability and candour with which the communication before us, is written, that the author will be satisfied with a reply which shall be found in accordance with scripture and reason. And we wish it to be distinctly understood, that no sentiment which is repugnant, either to reason or scripture, will be designedly advocated by the editor.

Our correspondent gives us to understand that he has "strong moral objections to the expediency of publishing the doctrine of Universal Salvation to the world." But if the doctrine of universal salvation be true, his objections must be very unreasonable, since nothing but truth can inspire the mind with freedom. For saith the Saviour, "ye shall know the truth, and the truth shall make you free." We cannot suppose that POLEMIKOS is opposed to that which he believes to be the truth; hence it appears that he is not satisfied that universal salvation is true, and that this is the reason why he deems it inexpedient to give it publicity. We admire the frankness of our correspondent, and agree with him, that there is great difficulty in "forming an opinion unbiased by the prejudices of education." But we regret that the testimony of Scripture should bewilder his mind; or that the variety of evidence produced, should obscure the beauty and harmony of truth to his understanding.

Our correspondent seems to think that "the Scriptures are well adapted to that sort of polemic discussion which only requires a quotation to silence the voice of truth and reason." But we are of a different opinion. For we are persuaded that the VOICE OF TRUTH AND REASON derive additional authority from the testimony of Scripture. Nor do we think that any text of scripture, even "if taken in the abstract," can afford any solid basis for the support of error; or, that upon a fair construction, such texts will be found incompatible with the deductions of plain COMMON SENSE.

We are aware that an objection is urged to the CREED of universalists, because they are supposed to PLACE TOO MUCH RELIANCE ON HUMAN REASON FOR ITS SUPPORT. We confess that we depend upon that noble gift of God, for all the purposes of interpreting the Scriptures; and that without reason, we should be utterly incapable of discovering those divine truths which revelation brings to light. One truth, however, is clear; that those who urge such an objection to the Universalists' creed, tacitly acknowledge that their own creed will not bear the test of reason. We are also aware that human reason is fallible; but it is only fallible because it is

limited. For as far as reason can comprehend any subject, so far its decisions may be entirely relied upon. But if reason be incapable of comprehending the meaning of revelation, a revelation might as well have been addressed to brutes as to men. But POLEMIKOS informs us that he doubts the truth of universal salvation, "from a conviction that it cannot be supported by reason." And yet he acknowledges that the arguments adduced by Universalists, to support the *immortality of the soul*, are *conclusive*; even in the *absence of other testimony*. We would here inquire of our correspondent, whether *reason*, without the aid of *other testimony*, has ever suggested to him that a future state of *immortality*, is a state of *misery*? Or, whether the bias of early prejudice has not associated these in his mind? We are really apprehensive that what he here insinuates as the voice of *reason*, is the mere creature of education: And we think if he will examine this subject with care, he will find that the seeds of this sentiment may easily be traced to early instruction.

The noble sentiment which our correspondent has expressed, and defended with great clearness, we hope may be kept in view through all this discussion. "The wise man will not embrace a doctrine which cannot be supported by reason as well as scripture. He will never abandon that, by which alone he is made superiour to other animals.—If the noblest attribute given to man, is not exercised on an occasion, in comparison to which, all others dwindle into positive insignificance, it cannot be of divine origin; for the Deity does not bestow his noblest attributes with one hand, and withdraw them with the other, or place his evidence before us, and deprive us of the only means of judging for ourselves."

After penning the above sentence, he speaks of our *ancestors*, whose opportunities for discovering the truth were *equal*, if not *superiour* to ours: That the *public mind*, however variant in particulars, will, in the main, judge correctly: And then proposes two questions for our solution. The first is, "whether sufficient time has not elapsed since the birth of the Redeemer to have discovered all that could have been discovered, and to have illustrated all that could have been illustrated on doctrinal points in the sacred scriptures." The second is, "by what mighty magic the truth has been concealed for so many centuries."

As to the opportunities of our ancestors, we acknowledge that they have enjoyed many; and we add, *many, very many* of them, have boldly ventured to expose the deformity of error, in defiance of the *thunders of synods and councils*, the *anathemas of popes and legates*; and fearless of the *civil and military arm*, by which the established religions of Europe have been defended and enforced for about FIFTEEN HUNDRED YEARS; have nobly maintained those sentiments which are most honourable to God, and happyfying to men. POLEMIKOS should be ap-

prized, that according to ecclesiastical history, there were early departures from the simplicity of the christian faith; and even in the days of the apostles, there were *sonle* "who departed from the faith, giving heed to seducing spirits, and doctrines of demons;" (doubtless referring to the abstruse subtleties of the heathens, whose idols were called demons, and who, when they had embraced christianity, still retained many of their former views, which they incorporated with the christian scheme) and that on this account, the apostles and evangelists found it indispensable to record the principal facts concerning the life and doctrine of Christ, and to guard the same with copious illustrations in their epistles. Their writings are therefore handed down as the only standard of christian doctrine: and by this standard, in the exercise of our reason, we may detect the errors which have found their way into the christian church, from the apostolic age to the present time. We shall here take the liberty to mention an error in sentiment, which, although religiously and tenaciously advocated by a large majority of the whole christian world, all protestants reject as a groundless fable. I mean the doctrine of transubstantiation; or changing the substance of the bread and wine, used in the ordinance of the Lord's Supper, into the real body and blood of Jesus Christ; by the ceremony of consecration. This doctrine was cautiously advanced by Justin Martyr A. D. 138, and publicly taught by Cyril, Bishop of Jerusalem, in the fourth century. It is now more than sixteen hundred years since it was first brought forward—and are you prepared to say that we ought cordially to receive it because the great mass of christian professors have had sufficient time to find out the deception, and have not rejected the absurdity? Many other errors have for centuries been maintained with equal pertinacity, whose influence has been far more injurious to the morals of society.

A few facts will account for their long continuance. The leading ecclesiastics, since the accession of Constantine to the throne, have almost uniformly been clothed with secular authority, sufficient to enforce their dogmas. Since the year 606, when Pope Boniface was clothed with unlimited authority, and declared universal Bishop, those who ventured to oppose the views of his pretended holiness, were every day liable to *excommunication, proscription and death*. The art of printing was unknown till the middle of the fifteenth century; during which time the scriptures were preserved in manuscript; but few copies were extant, and these deposited in the hands of the clergy. The great mass of mankind, therefore, had no intelligence of their contents, except what they received through the medium of a corrupted channel, the clergy. After the art of printing was discovered, and copies of the scriptures were multiplied, the stern edicts of the popes, prohibiting their use by the laity, under the penalty of excommunication, served to perpetuate the darkness of former ignorance. Since the reformation, and among

Protestants too, there have been many, very many shameful efforts to trammel the human mind, by discouraging and checking the spirit of free inquiry, and infolding the wholesome truths of christianity in the dogmas of mysticism. These facts will easily account for the want of correct views, and the prevalence of darkness and error for so many ages, and furnish an ample solution of POLEMIKOS' first inquiry. By his second question, he intimates that the doctrine of final and universal salvation, is a very recent discovery; and admitting its truth, he supposes that the power of *magic* must have operated in its concealment. The facts, however, above stated, sufficiently elucidate the cause of its being concealed, and show that all the *magic* which was employed, may be comprised in three words—*craft, ambition and interest*. To convince POLEMIKOS that universal salvation is not a doctrine of recent origin, we beg leave to lay before him the names of some eminent men, a number of whom wrote very extensively in illustration of the scriptures, and in the defence of that doctrine, in the *third, fourth, fifth and sixth centuries*.

ORIGIN, who maintained the doctrine of universal holiness and happiness, is reputed to have written about *six thousand* volumes.

HIPPOLYTUS, DIONYSIUS, *Bishop of Alexandria*; THEOGENOSTUS, a writer of note; EUSEBIUS, *Bishop of Casarea*; and the *Bishops of Achaia, Palestine, Phoenicia, and Arabia*, all supported the same doctrine. The Christian Doctors in general, who applied themselves to the study of letters and philosophy; with a prodigious number of interpreters in the *third century*, followed the same sentiments. In the *fourth century*, the opinions of ORIGIN were propagated in almost all places where the Christian religion was received.

In the *fifth century*, the greatest part of the commentators, both Greek and Latin, maintained the sentiment.

In the *sixth century*, the universalists were so numerous, that the severe edict of the Emperor Justinian, against the sentiment, was so far from suppressing it, that it even received new vigour, and spread itself far and wide. If the reader will be at the trouble of consulting the first and second volumes of Dr. Mosheim's Ecclesiastical History, he may be fully satisfied of the facts here stated. The doctor also informs us that the followers of ORIGIN were more or less numerous, under different names, down to the close of the twelfth century.

From Evans' *sketch of denominations*, we learn that many of the German Baptists, before the reformation by Martin Luther, propagated the doctrine. And according to Adams' Religious world displayed, vol. iii. p. 387, the mild and pious Mennonites of Holland were universalists, and have long held the doctrine.

We would here apprise POLEMIKOS that the most important facts above stated, are from the pen of a man (Dr. Mosheim) whose strong aversion to the sentiments we advocate, would undoubtedly dispose him to say as little in favour of its early defenders and ministers, as convenience would admit. These few references are deemed sufficient to obviate the objection of our correspondent, and remove every suspicion of the novelty of our sentiments. We do not, however, embrace and propagate the doctrine

of universal salvation, because it had many advocates in the primitive ages of Christianity, but because we are fully satisfied that it is taught in the scriptures. The truth which the Redeemer taught, and which was strengthened by the influences of the divine spirit, was sufficient to illuminate his early disciples, and would doubtless have spread its mild and conciliating influence over the whole earth in a few centuries, had not its doctrine been corrupted by the craft of designing and ambitious men, and its sacred name called in to sanction the most abominable atrocities that ever disgraced human nature. But, thank Heaven, its light which has long been partially obscured by wresting from the multitude the only means of correcting its abuses, (the scriptures,) is again restored in many places, and the fables of superstition are fast receding before the majestic presence of rational christianity.

We do not depend on the number who have advocated the doctrine of impartial grace, since the days of the apostles, for the correctness of our sentiments; nor should any truth be rejected, because its advocates have not been so numerous for several centuries as its opposers. For when the prophets of Baal were *four hundred*, there was found but *one true* prophet in all the land of Israel. The scriptures and our own reason must decide on all questions of doctrinal importance.

POLEMIKOS thinks it strange indeed, that universalism, if true, should be hid to the wisdom of so many ages: But he has found a parallel for this wonder, in the rejection of christianity by the Jewish nation. Though the Messiahship of Christ was supported by such clear and evident demonstrations, yet he was "to the Jews a stumbling-block, and to the Greeks foolishness." The former expected the favour of God as the merit of their obedience to the law; and the latter were taught by their false philosophy to reject christianity, as too simple for the wisdom of God. Is there any thing which can be so very mysterious to our correspondent in the doctrine which we advocate? Look at an epitome of our whole system. We hold that vice entails misery in proportion to its magnitude, as the punishment it deserves: That virtue is attended by a degree of enjoyment, proportioned to its importance: That immortality and eternal life are the gifts of God, and that it is purely by grace that these blessings are secured to man inasmuch as they infinitely surpass the merit of our works. That the truth of this *life and immortality* is brought to light by the gospel, which renders it "good tidings of great joy which shall be to all people."

We here beg leave to ask POLEMIKOS, whether the popular doctrines, which he tells us have been taught for *seventeen hundred years* past, are good tidings of great joy to all people? Are they not torturing to the mind that embraces them? And have they not been the cause of multitudes rejecting the scriptures without examination; on account of their incompatibility with the visible evidences of the divine attributes? It is unnecessary to extend our remarks any farther on this particular, since the reasons before assigned for the reign of darkness and apostacy, are applicable to all the reasonings of our correspondent upon this subject.

(To be concluded in our next.)

FOR THE TELESCOPE.

EVIL SPEAKING.

There is, perhaps, no vice, to which people are so prone, as that of evil speaking: And none perhaps, that is so odious and so much detested, by the better part of community, or that is calculated to produce so much mischief. Yet how many do we see, at this day, that delight in speaking evil of others! How many, that manifest a malignant pleasure in studiously recollecting every thing that can be brought forward, to blacken the character of those, against whom all their envenomed spirit is directed! They seem to rejoice at the opportunity of speaking evil of them, and appear elated, on knowing that another's fall will be an occasion of their rise.

Of all characters in the world, that of the evil speaker is among the worst; for nothing can be more injurious to society, than that which has a tendency to destroy social intercourse, and create discord and contentions. And that evil speaking has this tendency, I presume no one will deny.

How much it becomes us then to avoid, as much as possible, this odious evil; and when we have occasion to speak of others and to call in question their characters, a proper deference, and the utmost delicacy should be observed.

We are commanded, in Scripture, to "speak evil of no man." We are not to understand by this however, that we must not on certain occasions speak that of others, which may be considered evil.

1st, Magistrates in the administration of justice, may speak, what, in private intercourse might be deemed reproachful. 2d, It is the duty of the ministers of Christ, to declaim against, and censure with severity, all manner of evil, both in public, and private; Isa. lviii. 1. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions —." Titus i. 13. "Wherefore rebuke them sharply, that they may be sound in the faith."

Ministers, however, are not justified in personating individuals in public; nor in saying any thing of others, behind their backs in private, that would have a tendency to injure their reputation, without the most apparent just cause. 3d, It may not be improper for *private* persons, on certain occasions, calmly to reprove others when they commit sin, and to give them friendly advice. Lev. xix. 17. "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."

We ought to express our disapprobation of notorious wickedness. Acts viii. 23. "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Yet in all of these, the greatest candour, discretion and equity, should be observed: The scripture maxim, "whatsoever ye would that men should do to you, do ye even so to them;" should always be kept in mind when we speak of others: And we should be careful that the mote is removed from our own, before we attempt to pluck it from our brother's, or neighbour's eye. Let us take for example, the direction which our Saviour gave to the scribes and pharisees in the case of the woman who was taken, &c. they said unto him, that, according to the law of Moses she ought to be stoned: And they asked his opinion of the case: His answer was, that he that was without sin should cast the first

stone: Should the reader wish to know how many stones the poor woman had thrown at her, please look at John viii. 11.

Evil speaking ought to be avoided by people of all classes; and it will be, by the wiser part; for it is an evil that all wise and good men detest! It generates contentions and strife, and strikes at the foundation of social and domestic happiness: It emanates from low and vulgar minds, and is indicative of ill breeding and bad manners.

There are various ways in which we may slander, or aid in slandering our neighbors. 1, We may attribute faults to them they are not guilty of. 2, We may apply to them opprobrious names, and heinous characters of which they are not deserving. 3, The best and purest intentions, may be represented as proceeding from evil motives, and tending to bad ends, when it cannot be made to appear. 4, We may so misconstrue their words and actions, as to render them obnoxious. 5, We may create prejudice, in the hearers, by false insinuations.

All of the above means, with a variety of others, may be used, to destroy the peace of society, and sever the closest bonds of friendship.

But how illy these comport with the pure maxims of christianity? How repugnant to every principle of the christian religion, and incongruous with the relation we bear one to another.

It is condemned and forbidden as evil: Ps. lxiv. 3, and James iv. 11. "So shall they make their own tongue to fall upon themselves; all that see them shall flee away. Speak not evil one of another, brethren." There is scarcely any vice which has more severe punishments denounced against it—1 Cor. v. 11. vi. 10, 4.

Of the many vices incident to human nature, there is no one to which people are so much addicted, and which they so unhesitatingly indulge, as the base and fashionable one of evil speaking.

It is the familiar topic of many circles, and attentively hearkened to with that eagerness and avidity, and retained with that tenacity which is always willing to exaggerate. Though the motives of communicating the foibles of our neighbours to others, in an unreserved manner, are ever so innocent and harmless, the consequences resulting from it are far otherwise. How frequently is the peace of societies broken up, by the insidious tongue of the slanderer? How frequently does the pestiferous influence of these public nuisances, destroy the peace of families, where true felicity and undissembled friendship is wont to reign! All wise, and considerate people will suspect the tattler's motives, to have a more extensive design than barely that of telling the truth; for under the mask of knowledge can be discovered envy, malice, hatred, and all the malignant passions.

The wisest and best of people have their failings, which may be construed in such a manner, by designing and envious persons, as to have a very deleterious effect; and the best of motives may be made to appear in the most ridiculous light.

Some think, by destroying the characters of others, to establish their own: But those who thus undertake, will find "and feel, like the viper who gnawed the file, that although it is sweet, it is their own blood."

Oh! direful "slander, speckled as the snake
That stings the unwary traveller, along
The tainted earth trailed lops; or borne on wings
Blue as the brimstone's gleam, in secret shot
Her poisoned arrows; pining Envy gnawed
A blasted laurel, from the locks of Fame
Snatch'd, as the goddess to her lips apply'd
Her mighty trump, and swell'd a solemn note
To Homer's venerable name.—Not far
Stood Discord foaming." D. E. M.

REPENTANCE

Is enjoined on all intelligent beings to whom the gospel is addressed, because all men possess attachments, which are more or less strong, as they value the object of their affections.

The terrestrial object on which our strongest affections are placed, becomes an idol, engrosses our attention, diverts our minds from the path of devout contemplation, and claims that homage of the heart, which is due only to God. Hence the gospel enjoins the duty of repentance; or "turning from idols, to serve the living God." It does not consist in merely neglecting to pay adoration or religious homage to an inferior object; but it comprehends the duty of serving our Creator.

In whatever respect we deviate from the path in which divine wisdom hath enjoined us to walk, we depart from the service of our Maker, and need the exercise of repentance to establish our hearts with confidence in the favour of God.

That repentance which is produced by the fear of eternal torture, will be likely to operate in a way of forced obedience, like Pharaoh's of old, without producing any genuine conformity of heart to the precepts of love, however it may abound in external ceremonies, professions and prayers. But repentance which is excited by a sense of divine goodness, and the equity of the government of God, removes the fear of misery and wretchedness which torments the mind, and causes the heart to abound with love, which "is the fulfilling of the law." The *first*, therefore, is *legal* repentance; the *second* is *evangelical*.

The external conformity which is produced by legal repentance, will be likely to continue as long as the fear which excited it, continues in the mind, and no longer. But the fruits of evangelical repentance, which are gratitude and love to God, and charity to man, cherish the virtues of faith and hope, and diffuse a lasting influence through the thoughts and actions of life, and regulate the temper and feelings of the heart.

The importance, therefore, of evangelical repentance is perfectly obvious. Nor should we for a moment indulge the thought, that *once* repenting, is sufficient for a *whole* life. But repentance is absolutely necessary and essential to our happiness, so often as we depart from the precepts of the Lord.

SOULS IN FETTERS.

There are some noble souls imprisoned from their infancy, within the pale of a particular clan, or narrow tribe, and they must never dare to think beyond those limits. What shameful bars are laid in the way, to obstruct the progress of knowledge, and the growth of the intellectual world! Generous sentiments are stifled, and forbid to be born, lest the

parent of them, who perhaps belongs to one sect should be suspected of too much intimacy with another: and a thousand brave and free thoughts are crushed to death in the very bud, lest they should look like the offspring of a *foreign* tribe, when they appear in open light.

What a wretched influence names, and sects, and parties have upon the commonwealth of christianity! we hardly dare believe ourselves, when we have found out a truth, if our ancestors did not believe it too: O where shall that city stand whose inhabitants shall traffic in intellectual treasures, and set forth all their new improvements, and acquisitions in open day-light, without the danger of public penalty or reproach? Where shall that happy race be born, who shall see truth with an unbiased soul, and shall speak it freely to mankind, without the fear of parties, or the odium of singularity? When shall the golden age arise, in which every rich genius shall produce his brightest sentiments to the honour of God, and to the general profit of men, and yet stand exempted from common slander? When shall the sacred mines of scripture be digged yet deeper than ever, and the hidden riches thereof be brought out of their long obscurity, to adorn the doctrine of God our Saviour? O that these dark and stormy days of party and prejudice were rolled away; that men would once give leave to their fellow christians to spell out some ancient and unknown glories of the person of Christ which are contained in scripture, and to unfold some hidden wonders of his gospel! The wisest of men know yet but in part; and it is always possible to grow wiser, at least on this side heaven; but publick prejudice is a friend to darkness; nor could ignorance, and error, without this shield have defended their thrones so long, among creatures of reason, under the light of divine sun beams.

To avert this evil, the first direction is to distinguish between words and things. The greatest danger is in the sacred science of theology, where settled terms and phrases have been pronounced divine and orthodox, which yet have had no meaning in them. The scholastic divinity furnisheth with numerous instances of this folly. For many ages, all truth, and all heresy have been determined by such senseless tests, and by words without ideas; such Shibboleths as these, have decided the secular fates of men; and bishopricks or burnings, mitres or faggots, have been the rewards of different persons, according as they have pronounced these consecrated syllables, or not pronounced them. To despise them, to doubt or deny them, was torture and death.

Another direction is, to be very careful in examining all propositions that pretend to the honour of being general principles, and not without evidence to admit into this rank mere matters of common fame, or commonly received opinions; no, nor the general determinations of the learned; or the established articles of any church or nation; for there are many learned presumptions, many synodical and national mistakes, many established falsehoods, as well as many vulgar errors wherein multitudes of men have followed one another for whole ages, almost blindfold. It is of great importance for every man to be careful that these general principles are just and true; for one error may lead into thousands, which will naturally follow, if once a leading falsehood be admitted. —DR. WATTS.

The hate which we bear with the most christian patience is the hate of those who envy us.

REPUTATION.

There are two modes of establishing our reputation; to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will be invariably accompanied by the latter. His calumny is not only the greatest benefit a rogue can confer upon us, but it is also the only service he will perform for nothing.

MISCELLANY.

Creation, Providence and Grace.

When we survey the earth and seas,
With all their various tribes,
Where pow'r and wisdom's great decrees,
The land and flood divides ;

We read our Maker's glorious name,
In matchless skill display'd ;
Where works of wonder speak his fame,
By pow'r and wisdom made.

All beings, his paternal care,
His love and goodness prove,
Through all the earth, the seas, the air,
Where countless myriads move.

His great compassion crowns the whole,
With favours rich and free ;
And bids each doubting, trembling soul,
This vast provision see.

But brighter still in truth's fair page,
Do his perfections shine ;
Where love and grace, through ev'ry age
Are known, through ev'ry clime.

There Jesus cheers the drooping mind,
With love's celestial charms ;
And there each weary soul shall find
A refuge in his arms.

His grace shall reign through ev'ry land,
"Till darkness flees away :
Each knee shall bow at his command ;
And ev'ry heart obey.

Then shall he be with glory crown'd,
While wisdom bears the sway ;
And ev'ry soul with love abound,
In that immortal day. D.

[SELECTIONS.]

From the Massachusetts Spy.

"There's beauty in the sky,"
When stars are beaming fair,
In ocean too, of azure dye,
When moon beams sparkle there.

I love the hour when day is spent,
And stars are in the firmament,
At that still hour, night's shadows roll
A heavenly calmness o'er my soul.

I love to gaze upon the deep,
When storms are lull'd to rest,
How calmly sweet those billows sleep,
And mildly smile on ocean's breast.

Ah ! who can gaze upon the ocean,
And see the moon beams sparkle there,
Nor feel the flame of pure devotion,
Nor offer up one fervent prayer.

Ah ! who has marked the rainbow's smile,
That emblem of our maker's love,
And did not burn, with love, the while,
To join the adoring train above.

But there's a beauty far more bright,
Than ocean's gems of fairest hue,
Than stary hosts of heavenly light,
When beaming from that sky of blue.

The glorious sky shall pass away,
The mighty deep must cease to flow,
Created things shall all decay,
This is our sentence, this our wo.
Yet earth with Heaven can boast alone,
A brighter beauty more refined ;
Its centre is the Eternal's throne ;
It is the beauty of the mind.

HAMLET.

EPIGRAM.

"If nature never acts a part in vain,
Who, said an Atheist, shall this fact explain ?
Why in the glow-worm does her power produce
Such lavish lustre, for so little use ?"
A plain, blunt fellow, who, by chance stood by,
Heard what he said, and made him this reply :
"Nature (quoth he) explains her own design ;
She meant to mortify all pride like thine,
When o'er an insect's tail such light she spread,
And left such darkness in a coxcomb's head."

PERSECUTORS.

Persecutors on the score of religion have, in general, been the foulest of hypocrites, and their burning zeal has too often been lighted up at the altar of worldly ambition. But suppose we admit that persecution may, in some solitary cases, have arisen from motives that are pure ; the glory of God, and the salvation of men. But here again the purity of the motive is most wofully eclipsed by the gross absurdity of the means. For the persecutor must begin by breaking many fundamental laws of his master, in order to commence his operations in his favour ; thus asserting, by deeds, if not by words, that the intrinsic excellence of the code of our Saviour, is insufficient for its own preservation. But thus it is, that even the sincerest persecutor defends the cause of his master. He shows his love of man by breaking his cardinal laws ; he then seeks to glorify a God of mercy, by worshipping him as a Moloch, who delights in human sacrifices ; and, lastly, he shows his love of his neighbour, by roasting his body for the good of his soul. But can a darkness which is intellectual, be done away by a fire which is material ? or is it absolutely necessary to make a faggot of a man's body in order to enlighten his mind ?

HEALTH AND MONEY.

There is this difference between those two temporal blessings, health and money : money is the most envied, but the least enjoyed ; health is the most enjoyed, but the least envied ; and this superiority of the latter is still more obvious when we reflect that the poorest man would not part with health for money, but that the richest would gladly part with all their money for health.

It has been shrewdly said, that when men abuse us, we should suspect ourselves, and when they praise us, them. It is a rare instance of virtue to despise censure, which we do not deserve ; and still more rare, to despise praise, which we do. But that integrity which lives only on opinion, would starve without it ; and that theatrical kind of virtue, which requires publicity for its stage, and an applauding world for its audience, could not be depended on in the secrecy of solitude, or the retirement of a desert.

THE ADVANTAGES OF TEMPERANCE.

A Blacksmith, in the city of Philadelphia, some forty years ago, was complaining to his iron merchant that such was the scarcity of money that he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of a day. Upon his answering this question, the merchant made a calculation and shewed him

that his rum amounted to more money in the year than his house rent. The calculation so astonished the mechanic that he determined from that day to buy and drink no more spirits of any kind. In the course of the next ensuing year he paid his rent, and bought a new suit of clothes out of the savings of his temperance. He persisted in it through the course of his life, and the consequence was competence and respectability.

Faithful are the wounds of a friend ; but the kisses of an enemy are deceitful.

ORDINATION.

Wednesday, the 18th instant, is set apart by the Society at CUMBERLAND-HILL, R. I. for the ordination of Brother Stephen Cutler, to the pastoral charge of said society. We understand that the ordination Sermon is to be delivered by the Rev. Jacob Wood, of Shrewsbury, Mass.

DEDICATION AND INSTALLATION.

The first INDEPENDENT UNIVERSALIST SOCIETY in HARTFORD, Conn. have appointed Wednesday, the 18th instant, for the Dedication of the new and elegant Church, recently erected in that city ; and Thursday, the 19th instant, for the Installation of the Rev. John Bisbe, as the future pastor of said Society. The Society have invited Rev. H. Ballou, of Boston, to deliver the Dedication Sermon, and Rev. D. Pickering, of Providence, to deliver the Installation Sermon.

MARRIED,

In this town, by Rev. Mr. Gano, Mr. Richard Temple, to Miss Sarah L. Dorr, eldest daughter of Mr. Joseph Dorr, all of this town.

On Monday morning, 9th instant, by the Rev. Mr. Pickering, Mr. John A. Darling, to Miss Eliza Potter, all of this town.

DIED,

In this town, on Saturday last, Mr. Hopestill M'Neal, in his 71st year.

On Sunday morning, William Henry Russell, infant son of Major Edward Mason.

On Monday evening last, Ebenezer Knight Dexter, Esq. Marshal of the Rhode-Island District, in the 52d year of his age.

NO. 1104, WESTMINSTER-STREET.

The following Books and Pamphlets may be had by applying as above.

Kneeland's Translation of the New Testament,	1 50
Do. Lectures on Universal Benevolence,	75
Ballou's Treatise on Atonement,	1 00
Letters between Rev. Mr. Buckminster, Rev. Mr. Walton, and Rev. Mr. Ballou,	25
Hymn Book used at the Universalist Chapel in this town,	75
Scriptural Catechism,	06
Mystery of Revelation Unfolded, in two Discourses, on Rev. xx. 10th and 12th v.	20
Force of Prejudice,	20
Kneeland's Sermon on Psalm ix. 17, with an account of Ancient Copies of the Bible,	20
With a variety of Discourses on various subjects.	

Subscriptions received for the Christian Telescope, and also for a History of Boston, now publishing in numbers, by Mr. Abel Bowen.

SAMUEL W. WHEELER.

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☞ All communications for the TELESCOPE must be addressed to Rev. DAVID PICKERING, Editor, *post paid*.